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This Week.

The Beautiful City.

SLEEPING IN CHURCH.

IN THE CONGO STATE.

HIS POST-GRADUATE DEGREE.

CHINA WILL SOON BE AWAKE.

A DAY OF MIRACLES AT CAPERNAUM.

REVIVALS.

OUR SUNDAY-SCHOOL MISSION WORK.

MEN'S SOCIETIES.

A beautiful city is not often found, because it is so difficult to make. Societies of men and women are formed in many towns, of those who love cleanliness, order and beauty for their own sake, and who know their moral effect upon the people. It is a labor of love, of intelligence, and patience, to create public sentiment, and persuade the city rulers to remove the old eyesores, and cleanse the streets; to plant trees and flowers and open parks and playgrounds; to persuade those who build to some congruity and harmony of grouping. Underlying the love of beauty, appealing to the eye, is the conviction that in these things are health, contentment, the well-being and happiness of all classes of the people and the protection and moral education of the young.

A beauty that is more important than the external is the moral health of a city full of people. There may be beauty of ornament, and splendors of architecture, and broad avenues of palatial residences, where there are also, not only slums of poverty and vice, but a worldly society, selfish, dissipated, pleasure-seeking and on the down-grade. To keep the young from contamination, to create ideals that are elevating, to give education that is both mental and moral, to give a daily literature that is protecting and uplifting, to cultivate charity and service, and neighborliness, these are the things that give a moral order and beauty in which is the well-being and happiness of all the people.

Most beautiful are the city and the commonwealth where dwell the fear of God and obedience to his will. In the old world there have been many cities where external order and beauty were enforced, and yet were full of all debasing immorality, and were swept into destruction for their wickedness. There is no lasting civil order, there is no enduring morality, without the religion which is pure and undefiled. Not in flowers, nor in beautiful grounds, not in art nor architecture, not in education and libraries, is to be found the lasting safety of institutions and the happiness of the people. "Righteousness exalteth a nation, but sin is a reproach to any people." "Happy is that people whose God is the Lord."

A letter from the Rev. John W. Paxton, Chinkiang, China, dated December 30, 1905, referring to certain riots in Shanghai, says: "While there was much excitement all through this part

of China at the time, yet everything is now quiet, and we all feel that for the present at least, all danger is over. We are all well in our mission as far as I know." Mr. Paxton is kind enough to send us a pamphlet containing a narrative of the Shanghai disturbances and their causes, taken from the North China Herald.

Last week Dr. A. L. Phillips, the general superintendent of Sunday-schools and Young People's Societies, spent four days at Biloxi, Mississippi. There he met in conference the two district superintendents of Sunday-school mission work, the Rev. A. O. Browne, from the trans-Mississippi, and the Rev. William Megginson of the States directly east of the Mississippi. All of this important work and its aims and methods and results were carefully reviewed, and plans made to be worked out in coming months. We doubt not that conference will bear much fruit. Dr. Phillips and the church at large are to be congratulated on the fitness of the men called to this work, and the excellence of the work they are doing.

Dr. William S. Rainsford, for twenty-two years rector of St. George's Protestant Episcopal church, New York, has written from Cairo, Egypt, his resignation on account of continued ill health. His resignation has been reluctantly accepted and his assistant, the Rev. Hugh Birkhead has been elected his successor. Dr. Rainsford has had a remarkable ministry at St. George's. With his multiplied church services he has combined an extensive institutional and philanthropic work. When he began in 1883 his work in St. George's parish, there was almost no congregation. He lays down his charge leaving a congregation of 7,000 souls and one of the most active and prosperous Christian churches in the land. In his enforced retirement Dr. Rainsford has the sympathy of all Christian ministers, and the churches of all names.

The fifth convention of the World's Sabbath school Association is to be held in Rome, Italy, on May 20-23, 1907. So the central committee decided at a recent meeting in Philadelphia. The committee represents 250,000 Sunday-schools, with a membership of twenty-six millions. The convention in Rome will probably be the largest in the history of the Sunday-school movement. Already we are receiving information about steamers and excursions rates. A communion service will be held in Rome on Sabbath, May 19, with simultaneous services in the churches of all denominations. That will be the great day of the Feast. A hundred years ago, or even fifty, no one could have believed it possible that a great Protestant gathering could be held under the shadow of the Vatican.

On last Sunday a great evangelistic meeting was begun in Philadelphia, conducted by Messrs. Torrey and Alexander. These evangelists had

a remarkable mission work in England and in Australia, and have just closed an extensive and fruitful meeting in Toronto. It is stated that Mr. John Wanamaker, while abroad lately became deeply impressed with the character of the work done in England, and after a conference with Mr. John H. Converse, another Philadelphia layman, interested in evangelistic movements, it was concluded to invite Messrs. Torrey and Alexander to Philadelphia. The meeting has been well organized, and the Protestant denominations, including ministers of all churches are heartily engaged. The meetings have begun with much promise of deep and widespread interest throughout the city.

The two hundredth anniversary of the organization of the Presbyterian church in this country will be celebrated in the First Church of Philadelphia on April 24. The arrangements for the occasion are made by a committee representing the General Assembly, the Synod of Pennsylvania, and the Presbytery of Philadelphia. Addresses appropriate to the occasion will be delivered by prominent speakers. The exercises will consist mainly of historical addresses and messages of congratulation by speakers representing other religious denominations. **There is much material for oratory and inspiration in the history of the Presbyterian Church in America.**

A sequence of the separation of church and state in France is a discussion among public men of the old question whether it is possible to sustain a system of morality without a belief in God. A French magazine *La Revue*, has published a series of answers from men distinguished in literature, philosophy, history and education. There are those who think that morality is only custom, derived from collective habits and social instincts. Some affirm that reason or common sense is sufficient authority to produce morality. Others as Brunetiere, the famous literary critic, declare that there is no basis of morality but in religion, that only by faith in God, and obedience to his law is there ever established and maintained a morality that is really elevating and sweetening to human life. One would think that the history not remote of their own land would teach the French the hopelessness of morality among men when God is denied. Atheism once left the French to the experiment of a so-called reign of reason, and it became a reign of terror. Having no fear of God, every man became a law unto himself. Without divine ideals, divine law and divine love, man sinks through materialism to sensuality and brutality. Those lands where the truest religion has prevailed have had the purest and happiest morality. Where the religion of Christ, the divine Saviour of the world, is most accepted, there are the laws of God, wise and just and true, the most obeyed. A true and reliable morality has always been founded on the religion of the Word of God.